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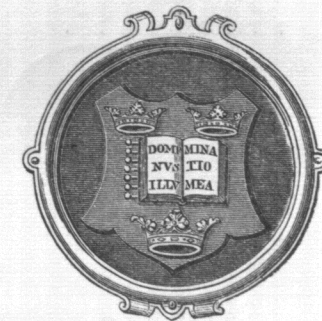
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*ARISTOTLE'S PHYSICS, BOOK VII*

COLLATED BY

RICHARD SHUTE, M.A.



**Oxford**

AT THE CLARENDON PRESS

1882

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# ARISTOTLE'S PHYSICS

## BOOK VII

A TRANSCRIPT OF THE PARIS MS. 1859

COLLATED WITH THE PARIS MSS. 1861 AND 2633

AND

A MANUSCRIPT IN THE BODLEIAN LIBRARY

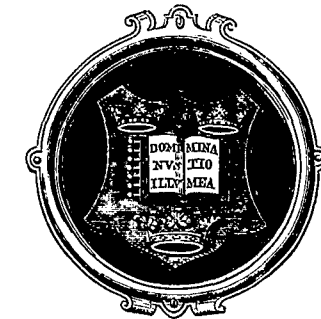
WITH

*AN INTRODUCTORY ACCOUNT OF THESE MANUSCRIPTS*

BY

RICHARD SHUTE, M.A.

SENIOR STUDENT AND TUTOR OF CHRIST CHURCH



Oxford

AT THE CLARENDON PRESS

1882

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London

HENRY FROWDE



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## ARISTOTLE'S PHYSICS. BOOK VII.

PARIS AND BODLEIAN MSS.

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VERY soon after the publication of the Berlin edition of Aristotle, Spengel proved that the text of the first and of the earlier part of the second chapters given in that edition belonged to what Simplicius calls the second text of that book<sup>1</sup>. Spengel himself unearthed and published the missing first text for these portions of the book, which existed in a note of Sylburg's, quoting from an edition of Morel's. This edition Spengel calls the edition of 1561, and says that he has been unable to obtain sight of a copy of it. The book is in the Bodleian Library. The body of the text follows the Vulgate. The first text is given in a note at the end of the volume, as taken from a variant MS.<sup>2</sup> Spengel stated further that this first text would be found in the Paris MSS. numbered 1859, 1861, and 2033; but this statement seems to rest on that of Bekker, who says that the first text is to be found entire

<sup>1</sup> Spengel, *Abhdl. d. philos. I. Cl. k. bayer. Akad. d. Wiss.* vol. iii. pp. 305-349.

<sup>2</sup> The book is a quarto containing at the beginning two unnumbered leaves. The first of these leaves bears the title-page, which runs as follows:—*ΑΡΙΣΤΟΤΕΛΟΥΣ φυσικοῦ ἀκροάσεως βιβλία Θ | περὶ οὐρανοῦ, Δ | περὶ γενέσεως καὶ φθορᾶς, Β | μετεωρολογικῶν Δ | περὶ ψυχῆς, Γ | περὶ αἰσθήσεως καὶ αἰσθητῶν, περὶ μνήμης καὶ ἀναμνήσεως, πε | ρὶ ὕπνου καὶ ἐγρηγόρσεως, περὶ ἐνυπνίων, καὶ περὶ τῆς καθ' ὕπνον | μαντικῆς, περὶ νεότητος καὶ γήρως, ζωῆς καὶ θανάτου, καὶ περὶ ἀναπνοῆς, περὶ μακροβιότητος καὶ βραχυβιότητος | Aristotelis Commentationum De Na | tura lib. viii. De coelo iiiii. De ortu et | interitu ii. Meteorologicorum iiiii. De animâ iii. Parva quæ dicuntur naturalia | βασιλεὺς τ' ἀγαθῶ κρατερῶ τ' αἰχμητῇ. | Parisiis MD. LXI | Apud Guil. Morelium in Græcis | typographum Regium. The second leaf contains three spurious epistles from Philip to Aristotle, from Alexander to Aristotle, and from Aristotle to Alexander. The book is then paged to the end of the Physics, 182 pp.; the paging begins afresh with the De Coelo, 96 pp.; similarly with the De Ortu et Interitu, 50 pp.; again with the Meteorologica, 116 pp.; yet again with the De Animâ, 70 pp.; and lastly with the Parva Naturalia, 94 pp. There follow six unpagged leaves of notes, on the reverse of the last of which is the following colophon:—EXCVDEBAT GVIL MORE | LIVS IN GRÆCIS TYPO | GRAPHVS REGIVS, PARI | SIIS. MD.LVI CAL. SEPT. The MD.LVI may possibly be a misprint for MDLXI, which would reconcile the colophon with the title-page; but this is not a necessary assumption, since the title-page must have been printed when the detached treatises were finally put together.*

in these MSS., though he himself can only have collated them (if at all) for chapters 2 and 3; since he is, as we have seen, at the time of the publication of the Berlin Edition, ignorant of the very existence of a distinct first text for chapter 1 and the earlier part of chapter 2. Moreover, as we shall find, he has certainly not collated chapters 4 and 5 in any of these MSS.<sup>1</sup>

Since the date of this discovery of Spengel's all subsequent editions, including the smaller text of Bekker, have given the first text of the earlier part of the book as it appears in Spengel's paper. No one apparently has collated the three Paris MSS., and no one has discussed the question as to whether the fourth and fifth chapters of the book, as given in the Berlin text, belong to the first or the second text; though Simplicius, the latest but, for this book, the only trustworthy Greek commentator on the Aristotelian Physics, states distinctly that the two texts run throughout the book, and further, that in all cases the first is of greater authority than the second.

Prantl, the latest editor of the *Physics*, does indeed refer repeatedly to 'codd.' in his apparatus criticus in the first part of the book: but, as he never vouchsafes to tell us which of the three MSS. this plural reference points to; as, further, these codices are not always in agreement on the readings so referred to; and as more than once no one of them has the text as he gives it, we are forced to the conclusion that his 'codd.' means nothing more than the thrice-reprinted text of Spengel, with which, as far as I can discover, his text, allowing for the emendations which he makes himself or adopts from other scholars, is exactly in accordance. It is of course possible that he may have either himself looked up one or two marked passages in these MSS., or have entrusted this task to some scholar resident in Paris; but of this there is no direct evidence, while there is the strongest proof that he can never have read the latter chapters of the book in any of these three MSS.

I am concerned to prove that these MSS. give throughout the

<sup>1</sup> In his smaller edition of the *Physics* (Berlin, 1843) Bekker gives the first version of the first part of the book with a reference to Spengel's article, relegating the second version to small type throughout the first three chapters; but as there is no apparatus criticus to that edition no fresh information is given.

book the first text as known to Simplicius, or at least one much more nearly resembling it than is to be found in any of Bekker's MSS.

Of the three Paris MSS. by far the most important is that numbered 1859. It is a fourteenth-century MS., very carefully and accurately written. It has very few mistakes, though naturally a certain number of omissions, generally by reason of an *ὁμοιοτέλετον*. These omissions are however, with a single exception, corrected in the margin by what seems to be the same hand, at all events by a hand of the same century. This MS. differs from the other two Paris MSS. (and from an Oxford MS. to which I shall refer later) much more widely than these three differ from each other. This MS. is also by far the nearest of the four to Morel's text, differing from it only nine times in the portion covered by Morel's quotation; two or three of these points of difference are definitely mistakes in Morel's text; one is due to his insertion of a marginale; and the remaining differences, though not to be accounted for on these grounds, are not so wide or important as to justify us in discarding the conclusion, otherwise very probable, that Morel used this MS. in that portion of his edition.

Next in importance comes the MS. numbered Paris 2033, which, as is twice stated in different parts of the MS., was copied in Crete, after the fall of Constantinople, by Michael Apostoles. The handwriting is beautiful, but the MS. seems to have been copied from a much worse original than MS. 1859, and in two or three cases inserts sentences or parts of sentences from the second text.

Paris 1861 comes very close to 2033, and generally, but not invariably, follows it in its errors and insertions from the second text. It is a sixteenth-century MS., and on the whole does not seem to be a direct copy of 2033, but rather to be derived from a common archetype, probably nearly coeval with, but certainly inferior to, Paris 1859.

Lastly, there is in the Bodleian Library at Oxford a MS. (Misc. ccxxxviii), most carelessly copied and several times corrected from MSS. of the second text, which none the less in its general tenor follows the text of the three Paris MSS., approximating most nearly to Paris 2033, though in some striking readings it agrees with Paris 1859 against the readings of the other two MSS.

The general relations of these MSS. may be estimated by the following table:—

Denoting Paris 1859	by A	A stands alone against BCD	55 times.
„ Paris 1861	„ B	B „ „ ACD	17 „
„ Paris 2033	„ C	C „ „ ABD	3 „
„ Bodleian Misc. ccxxxviii.	„ D	D „ „ ABC	44 „
		AB stand against	CD 3 „
		AD „ „	BC 8 „

Lastly, there are two cases of triple readings A . . D . . BC, and A . . C . . BD.

Though the number of times when D stands alone as against the other three MSS. is not far short of that in which A stands alone, yet the importance of the variants in the cases where D is unique is far inferior to that of those where A is unique. The majority of unique readings in D are simple errors, and do not militate against the general law that B C D constitute one sub-group, and that A is the solitary representative of another.

As to these MSS. as a whole. It is universally admitted that they are the only MSS. which give us the genuine first text for the first chapter and the earlier part of the second. With regard, then, to this portion of the book, there is little to note, since here our MSS. have the field to themselves; and, though they differ in certain points from Morel's text, these differences are individually of slight importance.

Little also need be said of the third chapter, though for a somewhat different reason. Here our MSS. also indisputably give the first text; but here they do not stand alone. A considerable number of other MSS. give the correct text for either a large part or the whole of this chapter, and for the latter part of the second chapter. Each separate MS. and each family of MSS. has of course its peculiar errors, and therefore a text may be constituted from the comparison of them all which is superior in accuracy to any of them taken singly, and even to any single group. The Berlin text of this third chapter stands in this position. It differs not greatly from our MSS., but is probably superior in accuracy to them and to any other single group.

It is with regard to the fourth and fifth chapters that the question of the authority of these MSS. assumes the greatest importance.

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Here, as we have seen, the Berlin and all subsequent editions give only a single text, though we have Simplicius' authority for the existence of a double text throughout. I believe that the text given in all these editions is a mixture of the two known to Simplicius, probably more closely approaching the first than the second, while our four MSS. either give the true first text throughout or at least with very slight intermixture of the second.

This I hold to be distinctly proveable of the fourth chapter, while with regard to the fifth the matter is less certain, since in that chapter Simplicius quotes less frequently than usual the *ipsissima verba* of Aristotle; but even there the balance of evidence is definitely, though slightly, in favour of our four MSS.

I shall therefore in this introduction limit myself to citing passages from these two latter chapters, as to which only there is any doubt of the superiority of our MSS.; and shall attempt to establish that, in cases of divergence between these MSS. and the Berlin text, the former are always, or almost always, nearer the first text of Aristotle as it was known to Simplicius.

Taking the more striking cases of divergence in order, we find first in p. 248 a, ll. 21–22 of the Berlin edition, ὥσπερ εἰ κάταντες, τὸ δ' ἄναντες. Here our MSS. have ὥσπερ ἂν εἰ τὸ μὲν κάταντες τὸ δ' ἄναντες. Simplicius in his commentary, folio 251 b, has ὥς ἂν εἰ τὸ μὲν ἐπὶ κατάντους ἐκινεῖτο τὸ δ' ἐπὶ ἀνάντους.

In the Berlin edition, 248 b, l. 1, we have the word διήλθε. All our four MSS. and Simplicius give διελήλυθε. In lines 5–7 of the same page, the Berlin text has ἀλλ' ὅσα μὴ ὁμώνυμα πάντα συμβλητά: our four MSS. and Bekker's MS. H give ἀλλ' ὅσα μὴ συνώνυμα ἅπαντα ἀσύμβλητα. On this passage the words of Simplicius are ἰστέον δὲ ὅτι ἡ γραφή τοῦ ῥήτου τούτου διάφορος φέρεται. ὅπου μὲν 'ἀλλ' ὅσα μὴ ὁμώνυμα ἅπαντα συμβλητά,' ὥς καὶ ὁ 'Αλέξανδρος ἔγραψεν' ὅπου δὲ 'ἀλλ' ὅσα μὴ συνώνυμα ἅπαντα ἀσύμβλητα.' τινὲς δὲ τὴν ἐν τῷ ἐτέρῳ ἐβδόμῳ βιβλίῳ γραφὴν ἐνταῦθα μεταθεθείκασιν ἔχουσαν οὕτως· 'ἀλλ' ἀρά γε ὅσα μὴ ὁμώνυμα ἅπαντα συμβλητά.'

Here the easier reading is undoubtedly that of Alexander, which is substantially the same as that of the second text; but, for that very reason, we should prefer the second reading given by Simplicius as

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equally belonging to MSS. of the first text, which also appears in our four MSS.

If one reading be found only in MSS. of the first text, while the other is, with slight variation, common to one family of MSS. of the first text and to all those of the second, we have some ground at least for assuming that the reading common to the first and second text is a correction from the latter into the former; while the reading which occurs only in MSS. of the first text is likely to be the original reading of that text. From this passage, however, and from another to which we shall call attention later, we have some reason for doubting whether the distinction between the first and second texts of this book was so sharply drawn in the days of Alexander as it was at the time of the commentary of Simplicius.

A still more important passage occurs in lines 17–19 of the same page. Here we have—

Berlin text.	Our four MSS.
ἀλλ' ἐνίων καὶ οἱ λόγοι δμώνυμοι οἷον εἰ λέγοι τις ὅτι τὸ πολὺ τὸ τοσοῦτον καὶ ἔτι ἄλλο τὸ τοσοῦτον, καὶ τὸ ἴσον δμώνυμον, καὶ τὸ ἐν δέ, εἰ ἔτυχεν, εὐθὺς δμώνυμον.	ἀλλ' ἐνίων καὶ οἱ λόγοι δμώνυμοι, οἷον εἰ λέγοι τις ὅτι <sup>1</sup> πολὺ τὸ τοσοῦτον καὶ ἔτι, καὶ τὸ διπλάσιον τόσων, ἀλλὰ τὸ τοσοῦτον καὶ τὸ ἴσον δμώνυμον, καὶ τὸ ἐν δέ, εἰ εὐθὺς ἔτυχεν, δμώνυμον.

The words of Simplicius are, ὁ γὰρ λόγος τοῦ πολλοῦ ὁ λέγων ὅτι πολὺ ἐστὶ τὸ τοσοῦτον καὶ ἔτι, δμώνυμος καὶ αὐτός ἐστιν. ἄλλο γὰρ τῷ εἶδει τὸ ἐν ὕδατι τοσοῦτον καὶ ἔτι, καὶ ἄλλο τὸ ἐν ἀέρι, . . . καὶ ὁ τοῦ διπλασίου δὲ λόγος ὁ λέγων δύο πρὸς ἐν δμώνυμός ἐστιν. καὶ γὰρ τὸ ἐν αὐτῷ δμώνυμόν ἐστιν. (Fol. 252 b.)

Two things here are sufficiently clear. First, that both versions of the text are corrupt; secondly, that Simplicius has got the reading of our four MSS. and not that of Bekker's text. What the true reading may be, it is difficult to conjecture. It may possibly have been something of this kind: Οἷον εἰ·λέγοι τις ὅτι πολὺ τὸ τοσοῦτον καὶ ἔτι ὅτι διπλάσιον τόσων. ἀλλὰ τὸ τοσοῦτον καὶ τὸ διπλάσιον καὶ τὸ ἴσον δμώνυμα, καὶ τὸ ἐν δὲ εὐθὺς, εἰ ἔτυχεν, δμώνυμον. I am inclined to omit the article before διπλάσιον, and thus make τὸ τοσοῦτον the subject of both asser-

<sup>1</sup> Paris 1859 omits ὅτι and τὸ before τοσοῦτον (bis).

tions (πολύ ἐστὶ τὸ τοσοῦτον—τὸ τοσοῦτον διπλάσιον τόσων ἐστὶ). It seems to me that this omission makes the line of argument clearer and more intelligible. If the article before διπλάσιον is (as I think) a mere copyist's error for ὅτι, then the inserted καὶ would be a very natural emendation of a subsequent editor.

The MSS. followed by the Berlin text seem to me to represent a later and post-Simplician attempt to remedy the evil by omitting words which, in their corrupted form, were devoid of sense.

In the twenty-fourth line of this page

The Berlin text has καὶ κατὰ μέγεθος ὡσαύτως.	Our MSS. and Simplicius write καὶ κατὰ τὸ μέγεθος ὡσαύτως.
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In the fifteenth line of the page 249 a

The Berlin text has ὁ μὲν γὰρ χρόνος αἰὲ ἀτομος τῷ εἶδει. ἢ ἅμα κακείνα εἶδει διαφέρει.	Our MSS. and Bekker's F give ὁ μὲν γὰρ χρόνος ὁ αὐτὸς αἰὲ ἀτομος τῷ εἶδει. ἢ ἅμα κακείνα εἶδει διαφέρει.
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In this case the best reading known to Simplicius, and perhaps to Alexander, differs widely from either of these readings. There is no trace of the reading of the Berlin text; but Simplicius tells us that one of the readings acknowledged by Alexander is that which we now find in our MSS. and in Bekker's F (Simplicius, fol. 253 b). Simplicius himself says that this reading really belongs to the second text; but if so, it must have been inserted into some MSS. of the first text before the time of Alexander, and Alexander himself was apparently unaware of its doubtful origin. But is this not rather a proof of the supposition which we before referred to, that the distinction between the two texts is not so precise in the time of Alexander as in that of Simplicius?

A few words later (l. 17) there occurs a passage where our MSS. are certainly incorrect, but where their error gives us a most valuable hint towards the restoration of the correct text. In this place the words are

In the Berlin text. ἔτι δ' ἐὰν ᾗ, οἷον εἰ πόδες, βάδισις, εἰ δὲ πτέρυγες, πτήσις, ἢ οὐ, ἀλλὰ τοῖς σχήμασιν	In our MSS. ὅτε δ' ἐν ᾗ οὐ ἀλλὰ τοῖς σχήμασιν ἢ φορὰ ἄλλη.
--	--

ἢ φορὰ ἄλλη.

The true reading here is *ἔτι δ' ἂν δι' οὐδ', οἶον εἰ πόδες, βάδις, εἰ δὲ πτέρυγες πτήσις, ἢ οὐδ', ἀλλὰ τοῖς σχήμασιν ἢ φορὰ ἄλλη*, which is given in Cod. K (Bekker), and is supported by the authority of Simplicius, fol. 254a. It seems likely that the homoioteleuton (οὐδ', οὐδ') caused the omission of the words *οὐδ', οἶον εἰ πόδες, βάδις, εἰ δὲ πτέρυγες πτήσις, ἢ* in the archetype of our family of MSS., and that the words *ἔτι δ' ἂν δι'*, now meaningless, were then altered into *ἔτι δ' ἐν φ'*, in some attempt to correct the text (the truncated *δι'* would naturally be taken for a mistaken repetition of the *δ'* immediately preceding). The *ἔτε* for *ἔτι* is obviously a mere later copyist's slip. The MSS. followed by Bekker probably give a case of the insertion of the words omitted from some correct MS. into one which had the imperfect reading of our MSS., in which insertion, as often happens, the insertor did not notice that a correction, as well as an insertion, was necessary in order to bring his text into conformity with the more correct MS.

In lines 30–31 of the same page

The Berlin text gives <i>ἔστι τὸν μὲν ταχὺ τὸν δὲ βραδέως ἰαθῆναι.</i>	Our MSS. <i>ἔστι<sup>1</sup> δὲ τὸν μὲν ταχέως τὸν δὲ βραδέως ἰαθῆναι.</i>	Simplicius, fol. 254(2nd)a. <i>ἔστι γὰρ τὸν μὲν ταχέως ἰαθῆναι τὸν δὲ βραδέως.</i>
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In page 249 b, l. 4.

Berlin text. <i>ἀλλ' ἔστω ἰσοταχὲς τὸ ἐν ἴσῳ χρόνῳ τὸ αὐτὸ μεταβάλλων.</i>	Our MSS. <i>ἀλλ' ἔστω τὸ<sup>2</sup> τὸ αὐτὸ μεταβάλλειν ἐν ἴσῳ χρόνῳ ἰσοταχὲς.</i>	Simplicius, fol. 254(2nd)a. <i>ἔστω, φησὶν, ἰσοταχὲς εἶναι ἐπὶ ἀλλοιώσεως τὸ τὸ αὐτὸ μεταβάλλειν ἐν τῷ ἴσῳ χρόνῳ.</i>
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l. 14.

Berlin text. <i>ἀλλὰ δὴ πρότερον εἰς τὸ πάθος δεῖ βλέψαι, ἔαν ἢ ταῦτόν ᾗ ὁμοιον, εἰ ἰσοταχεῖς αἱ ἀλλοιώσεις, ἢ εἰς τὸ ἀλλοιούμενον, οἶον εἰ τοῦ μὲν τοσονδὶ λελεύκωνται τοῦ δὲ τοσονδί; ἢ εἰς ἄμφω, καὶ ἡ αὐτὴ μὲν ἢ ἄλλη τῶ πάθει εἰ τὸ αὐτό.</i>	MS. Paris 1859. <i>ἀλλὰ δὴ πρότερον εἰς τὸ πάθος δεῖ βλέψαι, ἔαν ἢ τὸ αὐτὸ ᾗ ὁμοιον, εἰ ἰσοταχεῖς αἱ ἀλλοιώσεις, ἢ εἰς τὸ ἀλλοιούμενον, οἶον εἰ τοῦ μὲν τοσονδὶ λελεύκωνται, τοῦ δὲ τοσονδί; ἢ εἰς ἄμφω καὶ εἰ αὐτὴ μὲν ἢ ἄλλη τῶ πάθει εἰ τὸ αὐτό.</i>
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<sup>1</sup> ἔχει Paris 1861 and Paris 2033 by a clerical error.

<sup>2</sup> τὸ om. Paris 1861 and Paris 2033.

The right reading of the last line but one of this passage is to be arrived at by combining that of the Berlin text with that of MS. Paris 1859. For this right reading is *καὶ εἰ ἡ αὐτὴ μὲν ἢ ἄλλη τῶ πάθει κ.τ.λ.* This reading is actually to be found in another MS. in the Bodleian Library. (Cod. Baroc. 79.)

In lines 21–22 the Berlin text, following MS. E, reads *θάπτων δὴ εἰ ἐν ἀνίσῳ*. All other MSS., with one exception, agree with our four in reading *θάπτων δ', εἰ ἐν ἴσῳ ἕτερον*, which reading is in agreement with the words of Simplicius, who writes *θάπτων δὲ γένεσις ὅταν ἐν τῷ αὐτῷ ἴσῳ χρόνῳ μὴ τὸ αὐτὸ ἢ τὸ γεγονὸς ἀλλ' ἕτερον*, fol. 264 (2nd) b. [The pages here are wrongly numbered in the Aldine edition of Simplicius.]

So far for the fourth chapter, as to which, I think, our instances show sufficiently that the text of these four MSS. represents an older and more consistent family than that of the Berlin edition. With regard to the fifth chapter, the case, as I before said, is more doubtful. The differences between the text of this chapter and that of the Berlin edition are much more frequent than those of the preceding chapters, but they are rarely of much importance; and it is usually quite impossible to cite the authority of Simplicius on one side or the other, since, as we have noticed, in this chapter he but rarely quotes the words of Aristotle, while the unimportance of the differences between the two texts makes it almost impossible to infer from his commentary which of two variants he had before him. Often, moreover, in this chapter we find that he is following a reading clearly different from any known to us.

As to the difference between the two texts generally, we may say, that whereas our four MSS. usually give us both the letter acting as symbol for some quantity and the name of that order of things of which it is a quantity—*τοῦ B βάρους . . τοῦ Δ χρόνου*, etc.—the MSS. followed by the Berlin text omit either the one or the other—*ἡ αὐτὴ δύναμις τὸ αὐτὸ ἐν τῷ τῷ χρόνῳ τοσηνδὶ κινεῖ*, p. 250 c, ll. 4–5, and conversely, *τὸ E τὸ Z κινεῖ ἐν τῷ Δ τὴν Γ*, l. 10. But in these latter MSS. there is an explanatory sentence, *οἶον τῆς A δυνάμεως ἔστω ἡμίσεια ἢ τὸ E καὶ τοῦ B τὸ Z ἡμισυ*, ll. 7–8. This sentence is not wanted in our MSS., and does not appear there. At first

sight the explanatory words inserted in our MSS. look like glosses which have crept into the text, but the fact of the absence of this sentence in these MSS. shows us the two versions as two different methods of arriving at the same result. I doubt much whether the one method can be proved to be more Aristotelian than the other.

There are only two passages in this chapter where the words of Simplicius help us at all to a judgment between the two texts.

The first occurs in ll. 9-12 of p. 250 of the Berlin text.

Berlin text.	Our four MSS.	Simplicius, fol. 256(3rd)b.
καὶ εἰ τὸ Ε τὸ Ζ κινεῖ ἐν τῷ Δ τὴν Γ, οὐκ ἀνάγκη ἐν τῷ ἴσῳ χρόνῳ τὸ ἐφ' οὗ Ε τὸ διπλάσιον τοῦ Ζ κινεῖν τὴν ἡμίσειαν τῆς Γ.	καὶ εἰ τὸ Ε τὸ Ζ κινεῖ ἐν τῷ Δ χρόνῳ τὴν Γ τὸ μῆκος, οὐκ ἀνάγκη ἐν ἴσῳ χρόνῳ <sup>1</sup> τὸ ἐφ' οὗ Ε <sup>2</sup> τὸ διπλάσιον τοῦ Ζ βάρους κινεῖν τὴν ἡμί- σειαν τῆς Γ.	καὶ εἰ τὸ Ε τὸ Ζ κινεῖ ἐν τῷ Δ χρόνῳ τὴν Γ, οὐκ ἀνάγκη ἐν τῷ ἴσῳ χρόνῳ τὸ ἐφ' οὗ τὸ Ε διπλάσιον τοῦ Ζ βάρους κινεῖν τὴν ἡμίσειαν τῆς Γ.

The Aldine text of Simplicius gives the last few words in the form τὴν ἡμίσει αὐτῆς Γ, which is obviously merely a misprint. It is to be noticed that the reading here given from Simplicius is not the one which he follows in his commentary, which was apparently quite different from either of our two texts; but he himself prefers the reading I have quoted. The evidence, then, of this passage is, as far as it goes, in favour of our MSS., but I do not think much weight can be attached to it, since in a case of this kind variations of text would be almost necessary from the very beginning, it being purely an indifferent matter whether the sentence should be written in the one form or the other. Nor do I lay much stress on the fact that in several places throughout the chapter the commentary of Simplicius comes much nearer to our MSS. than to the Berlin text, for it might be argued that the glosses of Simplicius himself, or of some other commentator, had crept into the text.

The remaining passage, however, is of more importance. It is that in which Aristotle examines the paralogism of Zeno as to the falling medimnus of corn.

The two versions here are

<sup>1</sup> Bodleian MS. omits χρόνῳ.

<sup>2</sup> Z; Paris 1859 by clerical error B; so also Bodleian.

Berlin text.

Διὰ τοῦτο ὁ Ζήνωνος λόγος οὐκ ἀληθής, ὥς  
ψοφεῖ τῆς κέγχρου ὁτιοῦν μέρος. οὐδὲν γὰρ  
κωλύει μὴ κινεῖν τὸν ἀέρα ἐν μηδενὶ χρόνῳ  
τοῦτον ὃν ἐκίνησεν ἐμπεσὼν ὁ ὄλος μέδιμνος.

Our four MSS.

Καὶ διὰ τοῦτο Ζήνωνος λόγος οὐκ ἀληθής  
ὥς ψοφεῖ τῆς κέγχρου ὁτιοῦν μέρος. οὐδὲν  
γὰρ κωλύει μὴ κινεῖν τὸν ἀέρα ἐν μηδενὶ χρόνῳ  
τοῦτον ὃν ἐκίνησε πεσὼν ὁ ὄλος μέδιμνος.

In this passage it seems to me that the reading ἐμπεσὼν cannot possibly be defended; for Aristotle is not speaking of that upon or into which the medimnus falls, but of the air through which it falls. It is not even clear whether the noise of which he speaks is that of the fall upon the earth, or merely the entirely different and equally real noise of the fall through the air, but in either case he is thinking merely of that air which is the instrument of both sounds alike. Simplicius here reads καταπεσὼν, which differs from the reading of our four MSS. only in being a little more precise; but Simplicius is here quoting the words of Zeno himself; and it seems probable that Aristotle, who is not quoting Zeno, but arguing against him, may have preferred to put the argument in the wider rather than in the narrower form.

The result, then, of our inquiry is, that whereas it is universally admitted by scholars that these MSS. alone give the true first text unbroken for the first three chapters of this book, the evidence of Simplicius is strongly in favour of the belief that the same thing is true of the fourth chapter; while as to the fifth chapter, we should, were the evidence between the two texts exactly balanced, be naturally and rightly inclined to prefer the claims of the four MSS. which give us the correct text throughout the rest of the book. But as a matter of fact, even as to this chapter, the balance of evidence is definitely, though but slightly, in favour of our four MSS. Hence, I think, we may safely conclude we have before us in these MSS. a nearly correct representation of the first text of the seventh book as it was known to Simplicius.

But it is not only with regard to the seventh book that the question of the comparative authority of these MSS. is of importance. Throughout the whole of the Physics these MSS., and especially Paris 1859, give a number of variants which usually accord better with



the words of Themistius, Simplicius, and Johannes Philoponus, than those of any MS. quoted by Bekker, though they often nearly approach the readings of the Aldine Editio Princeps. The resemblance to Simplicius is throughout closest, but it is not one which can give rise to the supposition that these MSS. spring from an archetype which was corrected from Simplicius himself, as this resemblance is usually one rather of meaning than of phrase. Of this resemblance I will give only one example.

In the first book, p. 188 a, ll. 19-25, Aristotle is concerned to prove that almost all philosophers have in some sense or other assumed opposition as a necessary factor in the evolution of the universe. The words with which the chapter (v.) begins in the Berlin text are as follows:—

Πάντες δὲ τὰναντία ἀρχὰς ποιοῦσιν οἱ τε λέγοντες ὅτι ἐν τῷ πᾶν καὶ μὴ κινούμενον (καὶ γὰρ Παρμενίδης θερμὸν καὶ ψυχρὸν ἀρχὰς ποιεῖ, τὰυτὰ δὲ προσαγορεύει πῦρ καὶ γῆν) καὶ οἱ μανὸν καὶ πυκνόν, καὶ Δημόκριτος τὸ στερεόν καὶ κενόν, ὧν τὸ μὲν ὥς δὲ τὸ δ' ὥς μὴ δὲ εἶναι φησιν· ἔτι θέσει, σχήματι, τάξει. τὰυτὰ δὲ γένη ἐναντίων· θέσεως ἄνω κάτω, πρόσθεν ὀπίσθεν, σχήματος γωνία εὐθὺ περιφερές.

In the apparatus criticus it is noted that the MSS. F and I read *γεγωνιωμένον* for *γωνία*. But it is perfectly clear that according to either reading the text is defective. For we obviously need a contrary to *γεγωνιωμένον* or *γωνία*. Bekker, with too much reliance on the authority of E, has not troubled himself about the absurdity of the passage, in which, forsooth, Aristotle, having taken in hand to prove that the three prime differences of Demokritus are reducible to pairs of opposites, gives us under the head of *σχῆμα* one pair of opposites and a detached term. But in truth in the MS. E itself the error is yet greater, for not only is there no opposite to *γωνία*, but *ὀπίσθεν*, the needful opposite to *πρόσθεν*, is also omitted; a fact which Bekker does not notice in his apparatus criticus. If then we follow E we shall have only two pair of opposites where we need four. If we do not, we may look further abroad for the correction of the passage, and we find what we need in our Paris MS. 1859, where the last two lines run thus:—*τὰυτὰ δὲ γένη ἐναντίων· θέσεως, ἄνω κάτω, πρόσθεν ὀπίσθεν, σχήματος, γεγωνιωμένον ἀγώνιον, εὐθὺ περιφερές.*

This reading, which is obviously required by the sense of the passage, is supported by the commentary of Simplicius, fol. 39 a, l. 14, and by one other MS., that which has been transferred from the Cathedral Library at Paris to the National Library.

I have thought it, therefore, worth while to transcribe the whole of the Seventh Book from the MS. Paris 1859. I have corrected no errors, nor even re-inserted the omissions, although these latter are, as I have said, almost always inserted in the margin, apparently by the original scribe himself. I have placed all these inserted omissions in the apparatus criticus, together with the variants from the other three MSS. which follow generally the same text.

I shall be more than satisfied with the result if I shall be judged to have done somewhat to shake the immoderate empire of the Paris MS. 1853, Bekker's E. To the authority of this MS. all recent German editors have enslaved the text of the Aristotelian physical works. Valuable and beautiful as that MS. is, I believe that the excessive worship paid to it is an obstacle, and not an aid, to the further emendation of the text of Aristotle.

A=Parisiensis 1859 ; B=Parisiensis 1861 ; C=Parisiensis 2033 ;  
D=Bod. Misc. ccxxxviii.

“Απαν τὸ κινούμενον ὑπὸ τινος ἀνάγκη κινεῖσθαι· εἰ μὲν γὰρ ἐν ἑαυτῷ μὴ ἔχει τὴν ἀρχὴν τῆς κινήσεως, φανερὸν ὅτι ὑφ’ ἐτέρου κινεῖται· ἄλλο γὰρ ἔσται τὸ κινοῦν· εἰ δ’ ἐν αὐτῷ, ἔστω<sup>1</sup> τὸ εἰλημμένον ἐφ’ οὗ τὸ ΑΒ ὁ κινεῖται καθ’ αὐτό, ἀλλὰ μὴ τούτου τι κινεῖσθαι. πρῶτον μὲν οὖν τὸ ὑπο- λαμβάνειν τὸ ΑΒ ὑφ’ ἑαυτοῦ κινεῖσθαι διὰ τὸ ὅλον τε κινεῖσθαι καὶ ὑπ’ οὐδενὸς τῶν ἑξῶθεν ὅμοιόν ἐστιν ὥσπερ εἰ<sup>2</sup> τοῦ ΚΛ κινουντος τὸ ΑΜ καὶ αὐτοῦ κινουμένου, εἰ <sup>3</sup>μὴ φάσκοι τις τὸ ΑΜ κινεῖσθαι ὑπὸ τινος<sup>3</sup> διὰ τὸ μὴ φανερὸν εἶναι πότερον τὸ κινοῦν καὶ πότερον τὸ κινούμενον· εἴτα τὸ μὴ ὑπὸ τινος κινούμενον οὐκ ἀνάγκη παύσασθαι κινούμενον τῷ ἄλλο ἡρεμεῖν,<sup>242 a.</sup> ἀλλ’ εἴ τι ἡρεμεῖ τῷ ἄλλο πεπαῦσθαι κινούμενον, ἀνάγκη ὑπὸ τινος αὐτὸ κινεῖσθαι. τούτου γὰρ εἰλημμένου πᾶν τὸ κινούμενον κινήσεται ὑπὸ τινος. ἐπεὶ γὰρ εἴληπται τὸ κινούμενον ἐφ’ ᾧ τὸ ΑΒ, ἀνάγκη διαιρετὸν αὐτὸ εἶναι· πᾶν γὰρ τὸ κινούμενον διαιρετόν. διηρήσθω δὴ κατὰ τὸ Γ. τοῦ δὴ ΓΒ μὴ κινου- μένου οὐ κινήσεται τὸ ΑΒ· εἰ γὰρ κινήσεται, δῆλον ὅτι τὸ ΑΓ κινοῖτ’ ἂν τοῦ ΓΒ<sup>4</sup> ἡρεμοῦντος, ὥστε οὐ καθ’ αὐτὸ κινήσεται καὶ πρῶτον, ἀλλ’ ὑπέκειτο καθ’ αὐτὸ κινεῖσθαι καὶ πρῶτον. ἀνάγκη ἄρα τοῦ ΓΒ μὴ κινουμένου ἡρεμεῖν τὸ ΑΒ. ὁ δὲ ἡρεμεῖ μὴ κινουμένου τινός, ὁμολόγηται<sup>5</sup> ὑπὸ τινος κινεῖσθαι, ὥστε πᾶν ἀνάγκη τὸ κινούμενον ὑπὸ τινος κινεῖσθαι· ἀεὶ γὰρ ἔσται τὸ κινούμενον διαιρετόν, τοῦ δὲ μέρους μὴ κινουμένου ἀνάγκη καὶ τὸ ὅλον ἡρεμεῖν. ἐπεὶ δὲ πᾶν τὸ κινούμενον ἀνάγκη κινεῖσθαι ὑπὸ τινος, ἐάν γέ<sup>6</sup> τι κινήται<sup>6</sup> τὴν ἐν τόπῳ κίνησιν ὑπ’ ἄλλου κινουμένου, καὶ πάλιν τὸ κινοῦν ὑπ’ ἄλλου κινουμένου κινήται<sup>7</sup> κάκεινο ὑφ’ ἐτέρου καὶ ἀεὶ οὕτως,

<sup>1</sup> ἔσται B.      <sup>2</sup> ἢ BCD.      <sup>3</sup> μὴ ὑπολαμβάνει τις τὸ ΑΜ κινεῖσθαι διὰ τὸ μὴ συνορᾶν πότερον ὑπὸ ποτέρου κινεῖται [κινεῖται D], πότερον τὸ ΔΕ ὑπὸ τοῦ ΕΖ ἢ τὸ ΕΖ ὑπὸ τοῦ ΕΔ. ἔτι τὸ ὑφ’ ἑαυτοῦ κινούμενον οὐδέποτε παύσεται κινούμενον τῷ ἑτερόν τι στήναι κινούμενον· ἀνάγκη τοίνυν εἴ τι παύεται κινούμενον τῷ ἑτερόν τι στήναι κινούμενον τοῦθ’ ὑφ’ ἐτέρου κινεῖσθαι· τούτου γὰρ φανέρου γιγνομένου ἀνάγκη πᾶν τὸ κινούμενον κινεῖσθαι ὑπὸ τινος C et D e textu secundo; neque aliter B nisi quod post secundum στήναι κινούμενον reiterat ἀνάγκη τοίνυν.      <sup>4</sup> ΑΒ B.      <sup>5</sup> ὁμολόγητο BCD,      <sup>6</sup> κινεῖσθαι D.      <sup>7</sup> κινεῖται BC, κινεῖσθαι cor. κινεῖται D.

ἀνάγκη εἶναι τι τὸ πρῶτον κινεῖν, καὶ μὴ βαδίζειν εἰς ἄπειρον<sup>1</sup>. μὴ γὰρ<sup>2</sup> ἔστω ἀλλὰ γενέσθω ἄπειρον· κινεῖσθω δὲ τὸ μὲν Α ὑπὸ τοῦ Β, τὸ δὲ Β ὑπὸ τοῦ Γ, τὸ δὲ Γ<sup>3</sup> ὑπὸ τοῦ Δ, καὶ αἰ τὸ ἐχόμενον ὑπὸ τοῦ ἐχομένου, ἐπεὶ οὖν ὑπόκειται τὸ κινεῖν κινούμενον κινεῖν ἀνάγκη ἅμα γίνεσθαι τὴν τοῦ κινουμένου καὶ τὴν τοῦ κινούντος κίνησιν· ἅμα γὰρ κινεῖ<sup>4</sup> τὸ κινεῖν καὶ κινεῖται τὸ κινούμενον· φανερόν ὅτι<sup>5</sup> ἅμα ἔσται τοῦ Α καὶ τοῦ Β καὶ τοῦ Γ καὶ ἐκάστου τῶν κινούντων καὶ κινουμένων ἡ κίνησις. εἰλήφθω οὖν ἡ ἐκάστου κίνησις καὶ ἔστω τοῦ μὲν Α ἐφ' ἧς Ε, τοῦ δὲ Β ἐφ' ἧς Ζ, τῶν ΓΔ ἐφ' ὧν ΗΘ. εἰ γὰρ αἰεὶ κινεῖται ἕκαστον ὑφ' ἐκάστου, ὅμως ἔσται λαβεῖν μίαν ἐκάστου κίνησιν τῷ ἀριθμῷ· πᾶσα γὰρ κίνησις ἔκ τινος εἰς τι, καὶ οὐκ ἄπειρος τοῖς ἐσχάτοις· λέγω δὴ ἀριθμῷ μίαν κίνησιν τὴν ἐκ τοῦ αὐτοῦ εἰς τὸ αὐτὸ τῷ ἀριθμῷ ἐν τῷ αὐτῷ χρόνῳ τῷ ἀριθμῷ γιγνομένην. ἔστι γὰρ κίνησις καὶ γένει καὶ εἶδει καὶ ἀριθμῷ ἡ αὐτή, γένει μὲν ἡ τῆς αὐτῆς κατηγορίας, οἷον οὐσίας ἢ ποιότητος, εἶδει δὲ<sup>6</sup> ἐκ τοῦ αὐτοῦ τῷ εἶδει<sup>7</sup>, οἷον ἐκ λευκοῦ εἰς<sup>8</sup> μέλαν ἐξ<sup>9</sup> ἀγαθοῦ εἰς κακὸν ἀδιάφορον τῷ εἶδει· ἀριθμῷ δὲ ἡ ἐξ ἐνὸς τῷ ἀριθμῷ ἐν τῷ αὐτῷ χρόνῳ οἷον ἐκ τοῦδε τοῦ λευκοῦ εἰς τὸδε τὸ μέλαν, ἡ ἐκ τοῦδε τοῦ τόπου εἰς τόνδε ἐν τῷδε τῷ χρόνῳ· εἰ γὰρ ἐν ἄλλῳ, οὐκέτι ἔσται ἀριθμῷ μία κίνησις, ἀλλ' εἶδει. εἴρηται δὲ περὶ τούτων<sup>10</sup> ἐν τοῖς πρότερον. εἰλήφθω δὲ καὶ ὁ χρόνος ἐν ᾧ κεκίνηται τὴν αὐτοῦ κίνησιν τὸ Α, καὶ ἔστω ἐφ' ᾧ Κ· πεπερασμένης δ' οὐσης τῆς τοῦ Α κινήσεως καὶ ὁ χρόνος ἔσται πεπερασμένος<sup>11</sup>. ἐπεὶ δ' ἄπειρα<sup>12</sup> τὰ κινούμενα καὶ τὰ κινούμενα, καὶ ἡ κίνησις ἡ ΕΖΗΘ ἡ ἐξ ἀπασῶν ἄπειρος ἔσται. ἐνδέχεται μὲν γὰρ ἴσῃ εἶναι τὴν τοῦ Α καὶ τοῦ Β καὶ τὴν τῶν ἄλλων·<sup>13</sup> ἐνδέχεται δὲ μείζους τὰς τῶν ἄλλων<sup>14</sup> ὥστε εἰ<sup>15</sup> αἰεὶ τε μείζους, ἀμφοτέρως ἄπειρος ἡ ὅλη. λαμβάνομεν γὰρ τὸ ἐνδεχόμενον. ἐπεὶ δ' ἅμα κινεῖται καὶ τὸ Α καὶ τῶν ἄλλων ἕκαστον, ἡ ὅλη κίνησις ἐν τῷ αὐτῷ χρόνῳ ἔσται καὶ ἡ τοῦ Α· ἡ δὲ τοῦ Α ἐν πεπερασμένῳ<sup>16</sup>. τοῦτο δ' ἀδύνατον. οὕτω μὲν οὖν δόξειεν ἂν δεδεῖχθαι τὸ ἐξ ἀρχῆς, οὐ μὴν ἀποδείκνυται διὰ τὸ μηδὲν δείκνυσθαι ἀδύνατον· ἐνδέχεται γὰρ ἐν πεπερασμένῳ χρόνῳ ἄπειρον εἶναι κίνησιν, μὴ ἐνὸς ἀλλὰ πολλῶν. ὅπερ συμβαίνει καὶ ἐπὶ τούτων· ἕκαστον γὰρ κινεῖται τὴν ἑαυτοῦ κίνησιν, ἅμα δὲ πολλὰ κινεῖσθαι οὐκ ἀδύνατον.<sup>17</sup> ἀλλ' εἰ<sup>18</sup> τὸ κινεῖν

<sup>1</sup> ἄπειρα BCD. <sup>2</sup> δὲ BCD. <sup>3</sup> Δ BC. <sup>4</sup> om. B. <sup>5</sup> om. BCD. <sup>6</sup> εἰς τὸ αὐτὸ τῷ εἶδει inserit D. <sup>7</sup> μέλαν ἢ ἐξ BCD. <sup>8</sup> τούτου D. <sup>9</sup> hic D inserit e textu secundo verba καὶ οὐκ ἄπειρος εἴη. ἀλλ' ἐν τῷ αὐτῷ χρόνῳ κινεῖται τὸ Α καὶ τὸ Κ (cor. B) καὶ τῶν ἄλλων ἕκαστον nihil tamen prioris omittit. <sup>10</sup> ἀρα D. <sup>11</sup> om. BD, C habet ἐνδέχεται δὲ μείζους sed erasum. <sup>12</sup> εἰς BCD. <sup>13</sup> πεπερασμένην, ὥστε εἴη ἂν ἄπειρος ἐν [τῷ Β] πεπερασμένῳ BCD necnon A in margine. <sup>14</sup> ἀλλὰ D.

πρῶτον<sup>1</sup> κατὰ τόπον καὶ σωματικὴν κίνησιν ἀνάγκη ἢ ἄπτεσθαι ἢ συνεχῆς εἶναι τῷ κινουμένῳ, καθάπερ ὁρῶμεν ἐπὶ πάντων, ἀνάγκη τὰ κινούμενα καὶ τὰ κινούντα συνεχῆ εἶναι ἢ ἄπτεσθαι ἀλλήλων, ὥστ' εἶναι τι ἐξ ἀπάντων ἐν. τοῦτο δὲ εἴτε πεπερασμένον εἴτε ἄπειρον οὐδὲν διαφέρει πρὸς τὰ νῦν· πάντως<sup>2</sup> γὰρ ἡ κίνησις ἔσται ἄπειρος ἀπείρων ὄντων, εἴπερ ἐνδέχεται καὶ<sup>3</sup> ἴσας εἶναι καὶ μείζους ἀλλήλων· ὁ γὰρ ἐνδέχεται, ληψόμεθα ὡς ὑπάρχον. εἰ οὖν τὸ μὲν ἐκ τῶν ΑΒΓΔ ἄπειρόν τι ἐστίν, κινεῖται δὲ τὴν ΕΖΗΘ κίνησιν ἐν τῷ χρόνῳ τῷ Κ οὗτος δὲ πεπερανται, συμβαίνει ἐν πεπερασμένῳ χρόνῳ ἄπειρον διεῖναι ἢ τὸ πεπερασμένον ἢ τὸ ἄπειρον. ἀμφοτέρως δὲ ἀδύνατον· ὥστε ἀνάγκη ἴστασθαι καὶ εἶναι τι πρῶτον κινεῖν καὶ<sup>4</sup> κινούμενον. οὐδὲν γὰρ διαφέρει τὸ συμβαίνειν ἐξ ὑποθέσεως τὸ ἀδύνατον· ἢ γὰρ ὑπόθεσις εἴληπ-<sup>243 a.</sup> ται ἐνδεχομένη, τοῦ δ' ἐνδεχομένου τεθέντος οὐδὲν προσήκει γίνεσθαι διὰ τοῦτο ἀδύνατον.

2. Τὸ δὲ πρῶτον<sup>5</sup> κινεῖν, μὴ ὡς τὸ οὐ ἔνεκεν, ἀλλ' ὅθεν ἡ ἀρχὴ τῆς κινήσεως ἅμα τῷ κινουμένῳ ἐστί· λέγω δὲ τὸ ἅμα, ὅτι οὐδὲν ἐστὶν αὐτῶν μεταξύ· τοῦτο γὰρ κοινὸν ἐπὶ παντὸς κινουμένου καὶ κινούντος ἐστὶν. ἐπεὶ δὲ τρεῖς αἱ κινήσεις, ἡ τε κατὰ τόπον καὶ ἡ κατὰ τὸ ποιὸν καὶ ἡ κατὰ τὸ ποσόν, ἀνάγκη καὶ<sup>6</sup> τὰ κινούμενα τρία<sup>7</sup> εἶναι, τό τε ἀλλοιοῦν,<sup>8</sup> καὶ τὸ αἰεῖν ἢ φθίνειν. πρῶτον οὖν εἴπωμεν περὶ τῆς φορᾶς· πρώτη γὰρ αὕτη τῶν κινήσεων. ἅπαν δὴ τὸ φερόμενον ἢ ὑφ' ἑαυτοῦ κινεῖται ἢ ὑπ' ἄλλου. ὅσα μὲν οὖν αὐτὰ ὑφ' αὐτῶν κινεῖται, φανερόν ἐν τούτοις ὅτι ἅμα τὸ κινούμενον καὶ τὸ κινεῖν ἐστίν· ἐνυπάρχει γὰρ αὐτοῖς τὸ πρῶτον<sup>9</sup> κινεῖν, ὥστ' οὐδὲν ἐστὶν ἀναμεταξύ. ὅσα δ' ὑπ' ἄλλου κινεῖται, τετραχῶς ἀνάγκη γίνεσθαι· τέτταρα τῆς<sup>10</sup> εἶδη τῆς ὑπ' ἄλλου φορᾶς, ἑλξίς ὅσιν<sup>11</sup> ὄχησις δύνεισις. ἀπασαι γὰρ αἱ κατὰ τόπον κινήσεις ἀνάγονται εἰς ταύτας· ἡ μὲν γὰρ ἔπωσις ὅσιν τίς ἐστὶν, ὅταν τὸ ἀπ' αὐτοῦ κινεῖν ἐπακόλουθον<sup>12</sup> ὦθῃ, ἡ δ' ἄπωσις, ὅταν μὴ ἐπακολουθῇ κίνησιν, ἡ δὴ ῥίψις ὅταν σφοδροτέρην ποιήσῃ τὴν ἀπ' αὐτοῦ κίνησιν τῆς κατὰ φύσιν<sup>243 b.</sup> φορᾶς, καὶ μέχρι τοσούτου φέρηται ἕως ἂν κρατῇ ἡ κίνησις. πάλιν ἡ δύνεισις καὶ σύνωσις ἄπωσις καὶ ἑλξίς εἰσὶν· ἡ μὲν γὰρ δύνεισις ἄπωσις, ἡ γὰρ ἀπ' αὐτοῦ ἢ ἀπ' ἄλλου ἐστὶν ἡ ἄπωσις, ἡ δὲ σύνωσις ἑλξίς, καὶ γὰρ πρὸς αὐτὸ καὶ πρὸς ἄλλο ἢ ἑλξίς. ὥστε καὶ ὅσα τούτων εἶδη, οἷον σπάθης καὶ κέρκιος· ἡ μὲν γὰρ σύνωσις, ἡ δὲ δύνεισις. ὁμοίως δὲ καὶ αἱ<sup>13</sup> ἄλλαι συγκρίσεις καὶ διακρίσεις· ἀπασαι γὰρ ἔσονται διώσεις ἢ συνώσεις, πλὴν ὅσαι ἐν

<sup>1</sup> πρῶτως BCD. <sup>2</sup> πρῶτως B. <sup>3</sup> om. BCD. <sup>4</sup> om. B. <sup>5</sup> πρῶτως BCD. <sup>6</sup> om. BCD. <sup>7</sup> πρῶτον εἶναι τό τε φέρον καὶ τὸ ἀλλοιοῦν D. <sup>8</sup> πρῶτως D. <sup>9</sup> γὰρ BCD. <sup>10</sup> om. B. <sup>11</sup> ἐπακολουθοῦν BCD. <sup>12</sup> om. D.

γενέσει καὶ φθορᾷ εἰσίν. ἅμα δὲ φανερόν ὅτι <sup>1</sup>οὐδ' ἔστιν <sup>1</sup>ἄλλο τι γένος κινήσεως ἢ σύγκρισις καὶ διάκρισις· ἅπασαι γὰρ διανεμονται εἰς τινὰς τῶν εἰρημένων. ἔτι δ' ἢ μὲν εἰσπνοὴ ἔλξις, ἢ δὲ ἐκπνοὴ ὤσις. ὁμοίως δὲ καὶ ἢ πτύσις, καὶ ὅσαι ἄλλαι διὰ τοῦ σώματος ἢ ἐκκριτικαὶ ἢ ληπτικαὶ κινήσεις· αἱ μὲν γὰρ ἔλξεις εἰσίν, αἱ δ' ἀπώσεις. δεῖ δὲ καὶ τὰς ἄλλας τὰς κατὰ τόπον ἀνάγειν· ἅπασαι γὰρ πίπτουσιν εἰς τέσσαρας ταύτας. τούτων δὲ πάλιν ἢ <sup>2</sup>ὄχησις <sup>3</sup> καὶ ἢ δίνησις εἰς ἔλξιν καὶ ὤσιν. ἢ μὲν γὰρ <sup>4</sup>ὄχησις <sup>3</sup> κατὰ τούτων τινὰ τῶν τριῶν τρόπων ἔστιν· τὸ μὲν γὰρ ὀχοῦμενον κινεῖται κατὰ συμβεβηκός, ὅτι ἐν κινουμένῳ ἔστιν ἢ ἐπὶ κινουμένου τινός, τὸ δ' ὀχοῦν <sup>5</sup> ὀχεῖ  
 244 a. ἢ ἐλκόμενον ἢ ὠθούμενον ἢ δινούμενον, ὥστε κοινή ἔστιν ἁπασῶν τῶν τριῶν ἢ ὄχησις. ἢ δὲ δίνησις σύγκειται ἐξ ἔλξεως τε καὶ ὤσεως· ἀνάγκη γὰρ τὸ δινοῦν τὸ μὲν ἔλκειν τὸ δ' ὠθεῖν· τὸ μὲν γὰρ ἀφ' αὐτοῦ τὸ δὲ πρὸς αὐτὸν <sup>6</sup> ἄγει. ὥστ' εἰ τὸ ὠθοῦν καὶ τὸ ἔλκον ἅμα τῷ ὠθουμένῳ καὶ τῷ ἐλκομένῳ, φανερόν ὅτι τοῦ κατὰ τόπον κινουμένου καὶ κινουόντος οὐδὲν ἔστι μεταξύ. ἀλλὰ μὴν τοῦτο δῆλον καὶ ἐκ τῶν ὁρίσμων· ὤσις μὲν γὰρ ἔστιν ἢ ἀφ' αὐτοῦ ἢ ἀπ' ἄλλου πρὸς ἄλλο κίνησις, ἔλξις δὲ ἢ ἀπ' ἄλλου πρὸς αὐτὸ ἢ πρὸς ἄλλο, ὅταν θάττον ἢ κίνησις ἢ τοῦ ἔλκοντος ἢ τῆς χωρίζουσας <sup>7</sup> ἀπ' ἀλλήλων τὰ συνεχῆ. οὕτω γὰρ συνεφέλλεται θάτερον. τάχα δὲ δόξειεν ἂν εἶναι τις ἔλξις καὶ ἄλλως· τὸ γὰρ ξύλον ἔλκει οὐχ οὕτως. τὸ δ' οὐθὲν διαφέρει κινουμένου τοῦ ἔλκοντος ἢ μένοντος ἔλκειν. ὅτε μὲν γὰρ ἔλκει οὐ ἔστιν, ὅτε δὲ οὐ ἦν. ἀδύνατον δὲ ἢ <sup>8</sup> ἀφ' αὐτοῦ πρὸς ἄλλο ἢ ἀπ' ἄλλου πρὸς αὐτὸ κινεῖν  
 244 b. μὴ ἀπτόμενον, ὥστε φανερόν ὅτι τοῦ κατὰ τόπον κινουμένου καὶ κινουόντος οὐδὲν ἔστι μεταξύ. ἀλλὰ μὴν οὐδὲ τοῦ ἀλλοιουμένου καὶ τοῦ ἀλλοιούντος. τοῦτο δὲ δῆλον ἐξ ἐπαγωγῆς· ἐν ἅπασιν γὰρ συμβαίνει ἅμα εἶναι τὸ ἐσχατον ἀλλοιοῦν καὶ τὸ ἀλλοιούμενον ὑπὸ τῶν εἰρημένων. ταῦτα γὰρ ἔστι πάθη τῆς ὑποκειμένης ποιότητος· ἢ γὰρ θερμαινόμενον ἢ γλυκαινόμενον ἢ πυκνούμενον ἢ ξηραίνόμενον ἢ λευκαινόμενον ἀλλοιοῦσθαί φαμεν, ὁμοίως τε τὸ ἄψυχον καὶ τὸ ἔμψυχον λέγοντες, καὶ πάλιν τῶν ἐμψύχων τά τε μὴ αἰσθητικὰ τῶν μερῶν καὶ αὐτὰς τὰς αἰσθήσεις. ἀλλοιοῦνται γὰρ πως καὶ αἱ αἰσθήσεις· ἢ γὰρ αἰσθησις ἢ κατ' ἐνέργειαν κίνησις ἔστι διὰ τοῦ σώματος, πασχούσης τὴν αἰσθήσεως, καθ' ὅσα μὲν οὖν τὸ ἄψυχον ἀλλοιοῦται, καὶ τὸ ἔμψυχον, καθ' ὅσα δὲ τὸ ἔμψυχον οὐ κατὰ ταῦτα πάντα τὸ ἄψυχον· οὐ γὰρ ἀλλοιοῦται κατὰ τὰς αἰσθήσεις, καὶ τὸ μὲν λανθάνει, τὸ δ' οὐ λανθάνει πάσχα.

<sup>1</sup> οὐδὲν ἔστιν D. <sup>2</sup> ὄχησις BC. <sup>3</sup> om. D. <sup>4</sup> ὄχησις BC. <sup>5</sup> ὠθοῦν BCD.  
<sup>6</sup> αὐτόν CD. <sup>7</sup> ἢ χωρίζουσα BCD. <sup>8</sup> ἢ B.  
 (18)

οὐδὲν δὲ καλύει καὶ τὸ ἔμψυχον λανθάνειν ὅταν μὴ κατὰ τὰς αἰσθήσεις <sup>245 a.</sup> γίνηται ἢ ἀλλοίωσις. εἴπερ οὖν ἀλλοιοῦται τὸ ἀλλοιούμενον ὑπὸ τῶν αἰσθητῶν, ἐν ἅπασιν γε τούτοις φανερόν ὅτι ἅμα ἔστι τὸ ἐσχατον ἀλλοιοῦν καὶ τὸ πρῶτον ἀλλοιούμενον· τῷ μὲν γὰρ συνεχῆς ὁ ἀήρ, τῷ δ' ἀέρι τὸ σῶμα. πάλιν δὲ τὸ μὲν χρῶμα τῷ φωτί, τὸ δὲ φῶς τῇ ὄψει. τὸν αὐτὸν δὲ τρόπον καὶ ἢ ἀκοὴ καὶ ἢ ὁσφρησις· πρῶτον γὰρ κινοῦν πρὸς τὸ κινούμενον ὁ ἀήρ. καὶ ἐπὶ τῆς γεύσεως ὁμοίως· ἅμα γὰρ τῇ γεύσει ὁ χυμὸς ὡσαύτως δὲ καὶ ἐπὶ τῶν ἀψύχων καὶ ἀναισθητῶν· ὥστ' οὐδὲν ἔσται μεταξύ τοῦ ἀλλοιουμένου καὶ τοῦ ἀλλοιούντος<sup>1</sup>. οὐδὲ μὴν τοῦ αὐξανομένου τε καὶ αὐξήσαντος· αὐξάνει γὰρ τὸ πρῶτον αὖξον προσγιγνώμενον, ὥστε ἐν γίνεσθαι τὸ δλον. καὶ πάλιν φθίνει τὸ φθίνον ἀπογιγνώμενον τινὸς τῶν τοῦ φθίνοντος. ἀνάγκη οὖν συνεχὲς εἶναι καὶ τὸ αὖξον καὶ τὸ φθίνον, τῶν δὲ συνεχῶν οὐδὲν μεταξύ. φανερόν οὖν <sup>2</sup> ὅτι τοῦ κινουμένου καὶ τοῦ κινούντος πρῶτον καὶ ἐσχατον <sup>245 b.</sup> πρὸς τὸ κινούμενον οὐδὲν ἔστι ἀνὰ μέσον.

3. Ὅτι δὲ τὸ ἀλλοιούμενον ἅπαν ἀλλοιοῦται ὑπὸ τῶν αἰσθητῶν <sup>3</sup> καὶ ἐν μόνοις ὑπάρχει τούτοις ἀλλοίωσις ὅσα καθ' αὐτὰ λέγεται πάσχειν ὑπὸ τῶν αἰσθητῶν<sup>3</sup>, ἐκ τῶνδε θεωρητέον. τῶν γὰρ ἄλλων μάλιστα· ἂν τις ὑπολάβοι ἐν τε τοῖς σχήμασι καὶ ἐν <sup>4</sup> ταῖς μορφαῖς καὶ ἐν ταῖς ἔξεσι καὶ <sup>5</sup> ταῖς τούτων λήψεσι καὶ ἀποβολαῖς ἀλλοίωσιν ὑπάρχειν· ἐν οὐδετέροις δ' ἔστιν. τὸ μὲν γὰρ σχηματίζομενον ὅταν ἐπιτελεσθῇ, οὐ λέγομεν ἐκεῖνο ἐξ οὗ ἔστιν, οἷον τὸν ἀνδριάντα χαλκὸν ἢ τὴν πυράμιδα κηρὸν ἢ τὴν κλίνην ξύλον, ἀλλὰ παρωνυμιάζοντες τὸν μὲν χαλκοῦν τὸν δὲ κήριον, τὸ δὲ ξύλινον τὸ δὲ πεπουθὸς καὶ ἡλλοιωμένον προσαγορεύομεν· ξηρὸν γὰρ καὶ ὑγρὸν καὶ σκληρὸν καὶ θερμὸν τὸν χαλκὸν λέγομεν καὶ τὸν κηρόν. καὶ οὐ μόνον οὕτως, ἀλλὰ καὶ <sup>6</sup> τὸ ὑγρὸν καὶ τὸ θερμὸν χαλκὸν λέγομεν, ὁμωνύμως τῷ πάθει προσαγορεύοντες τὴν ὕλην. ὥστ' εἰ κατὰ μὲν τὸ σχῆμα καὶ τὴν μορφὴν οὐ λέγεται <sup>246 a.</sup> τὸ γεγονὸς ἐν ᾧ ἔστι τὸ σχῆμα, κατὰ δὲ τὰ πάθη καὶ τὰς ἀλλοιώσεις λέγεται, φανερόν ὅτι οὐκ ἂν εἶεν αἱ γενέσεις αὗται ἀλλοιώσεις. ἔτι δὲ καὶ εἰπεῖν οὕτως ἄτοπον ἂν δόξειεν, ἢ ἀλλοιοῦσθαι τὸν ἄνθρωπον ἢ τὴν οἰκίαν ἢ ἄλλο ὅτιον τῶν γεγενημένων· ἀλλὰ γίνεσθαι μὲν ἴσως ἕκαστον ἀναγκαῖον ἀλλοιούμενον τινός, οἷον τῆς ὕλης πυκνουμένης ἢ μανουμένης ἢ θερμαινόμενης ἢ ψυχόμενης, οὐ μέντοι τὰ γινόμενά γε ἀλλοιοῦται, οὐδ' ἢ γενέσεις αὐτῶν ἀλλοίωσις <sup>7</sup> ἔστιν. ἀλλὰ μὴν οὐδ' αἱ ἔξεις οὐθ' αἱ τοῦ σώματος οὐθ' αἱ τῆς ψυχῆς ἀλλοιώσεις<sup>7</sup>, αἱ μὲν γὰρ ἀρεταὶ αἱ δὲ κακίαι τῶν ἔξεων· οὐκ ἔστι δὲ

<sup>1</sup> B inserit οὐδὲ μὴν τοῦ αὐξανομένου καὶ ἀλλοιούντος. <sup>2</sup> δὲ D. <sup>3</sup> om. BCD.  
<sup>4</sup> om. D. <sup>5</sup> ἐκ B. <sup>6</sup> om. D. <sup>7</sup> om. BCD.  
 (19) D 2

οὔτε ἡ ἀρετὴ οὔτε ἡ κακία ἀλλοίωσις, ἀλλ' ἡ μὲν ἀρετὴ τελείωσις τίς ἐστιν<sup>1</sup>. ὅταν γὰρ<sup>2</sup> λάβῃ τὴν ἑαυτοῦ ἀρετὴν, τότε λέγεται τέλειον ἕκαστον· τότε γὰρ ἐστὶ<sup>3</sup> μάλιστα τὸ κατὰ φύσιν, ὥσπερ κύκλος τέλειος, ὅταν μάλιστα γένηται κύκλος βέλτιστος, ἡ δὲ κακία φθορὰ τούτου καὶ ἔκστασις. ὥσπερ οὖν οὔτε τὸ τῆς οἰκίας τελείωμα λέγομεν ἀλλοίωσιν· ἄτοπον γὰρ εἰ ὁ θριγκὸς καὶ ὁ κέραμος ἀλλοίωσις,<sup>4</sup> ἢ εἰ θριγκουμένη<sup>4</sup> καὶ κεραμουμένη ἀλλοιοῦνται ἀλλὰ μὴ<sup>246b</sup> τελειοῦνται ἡ οἰκία·<sup>5</sup> τὸν αὐτὸν τρόπον<sup>5</sup> καὶ ἐπὶ τῶν ἀρετῶν καὶ τῶν κακιῶν καὶ τῶν ἐχόντων ἢ λαμβανόντων· αἱ μὲν γὰρ τελειώσεις, αἱ δὲ ἐκστάσεις εἰσὶν, ὥστ' οὐκ ἀλλοιώσεις. ἔτι δὲ καὶ φαμεν ἁπάσας εἶναι τὰς ἀρετὰς ἐν τῷ πρὸς τι πῶς ἔχειν. τὰς μὲν γὰρ τοῦ σώματος, οἷον ὑγίειαν καὶ εὐεξίαν, ἐν κράσει καὶ συμμετρίᾳ θερμῶν καὶ ψυχρῶν τίθεμεν, ἢ<sup>6</sup> αὐτῶν πρὸς αὐτὰ<sup>6</sup> τῶν ἐντὸς ἢ πρὸς τὸ περιέχον· ὁμοίως δὲ καὶ τὸ κάλλος καὶ τὴν ἰσχὺν καὶ τὰς ἄλλας ἀρετὰς καὶ κακίας. ἐκάστη γὰρ ἐστὶ τῷ πρὸς τι πῶς ἔχειν, καὶ περὶ τὰ οἰκεῖα πάθη εἶ ἢ κακῶς διατίθῃσι τὸ ἔχον· οἰκεῖα δ' ὑφ' ὧν γίνεσθαι καὶ φθείρεσθαι πέφυκεν. ἐπεὶ οὖν τὰ πρὸς τι οὔτε αὐτὰ ἐστὶν ἀλλοιώσεις, οὔτε αὐτῶν ἐστὶν ἀλλοίωσις οὐδὲ γένεσις, οὔθ' ὅλως οὐδὲ μεταβολὴ οὐδεμία, φανερόν ἐστι οὔθ' αἱ ἔξεις οὔθ' αἱ τῶν ἔξεων ἀποβολαὶ καὶ λήψεις ἀλλοιώσεις εἰσὶν, ἀλλὰ γίνεσθαι μὲν ἴσως αὐτὰς καὶ φθείρεσθαι ἀλλοιουμένων τινῶν ἀνάγκη, καθάπερ καὶ τὸ εἶδος καὶ τὴν μορφήν, οἷον θερμῶν καὶ ψυχρῶν ἢ ξηρῶν καὶ ὑγρῶν, ἢ ἐν οἷς τυγχάνουσιν οὔσαι πρῶτοις. περὶ ταῦτα γὰρ ἐκάστη λέγεται κακία καὶ ἀρετή, ὑφ' ὧν ἀλλοιοῦσθαι πέφυκε τὸ ἔχον· ἡ μὲν γὰρ ἀρετὴ ποιεῖ ἀπαθὲς ἢ ὥς δεῖ παθητικόν, ἡ δὲ κακία παθητικόν<sup>247a</sup>. μὲν ἐναντίως καὶ ἀπαθές. ὁμοίως δὲ καὶ ἐπὶ τῶν τῆς ψυχῆς ἔξεων·<sup>7</sup> ὅπασαι γὰρ<sup>7</sup> καὶ αὐταὶ τῷ πρὸς τι πῶς ἔχειν, καὶ αἱ μὲν ἀρεταὶ τελειώσεις, αἱ δὲ κακαὶ ἐκστάσεις, ἔτι δὲ ἡ μὲν ἀρετὴ εἶ διατίθῃσι πρὸς τὰ οἰκεῖα πάθη, ἡ δὲ κακία κακῶς. ὥστ' οὐδ' αὐταὶ ἔσονται ἀλλοιώσεις· οὐδὲ δὴ αἱ<sup>8</sup> ἀποβολαὶ καὶ αἱ λήψεις αὐτῶν. γίνεσθαι δ' αὐτὰς ἀναγκαῖον ἀλλοιουμένου τοῦ αἰσθητικοῦ μέρους. ἀλλοιωθήσεται δ' ὑπὸ τῶν αἰσθητῶν· ὅπασα γὰρ ἡ<sup>9</sup> ἡθικὴ ἀρετὴ περὶ ἡδονὰς καὶ λύπας τὰς σωματικὰς, αὐταὶ δὲ ἡ ἐν τῷ πράττειν ἢ ἐν τῷ μεμνησθαι ἢ ἐν τῷ ἐλπίζειν. αἱ μὲν οὖν ἐν τῇ πράξει κατὰ τὴν αἰσθησίν εἰσιν, ὥστ' ὑπ' αἰσθητοῦ τινὸς κινεῖσθαι, αἱ δ' ἐν τῇ μνήμῃ καὶ τῇ ἐλπίδι ἀπὸ ταύτης εἰσιν, ἢ γὰρ οἷα ἔπαθον μεμνημένοι ἡδονῶν, ἢ ἐλπίζοντες οἷα μέλλουσιν. ὥστ' ἀνάγκη πᾶσαν τὴν τοιαύτην ἡδονὴν ὑπὸ τῶν αἰσθητῶν

<sup>1</sup> om. D.      <sup>2</sup> om. BC.      <sup>3</sup> om. D.      <sup>4</sup> ἢ εἰ ἡ θριγκουμένη C.      <sup>5</sup> τὸν αὐτὸν δὴ τρόπον D.      <sup>6</sup> αὐτὰ πρὸς αὐτὰ BCD.      <sup>7</sup> ὅπασαι μὲν γὰρ D.      <sup>8</sup> καὶ BCD, sed D cor. καὶ αἱ      <sup>9</sup> om. D.

γίνεσθαι. ἐπεὶ δ' ἡδονῆς καὶ λύπης ἐγγιγνομένης καὶ ἡ κακία καὶ ἡ ἀρετὴ ἐγγίγνεται, περὶ ταύτας γὰρ εἰσὶν, αἱ δ' ἡδοναὶ καὶ αἱ λύπαι ἀλλοιώσεις τοῦ αἰσθητικοῦ, φανερόν ἐστι ἀλλοιουμένου τινὸς ἀνάγκη καὶ ταύτας ἀποβάλλειν καὶ λαμβάνειν. ὥστ'<sup>1</sup> ἡ μὲν γένεσις αὐτῶν μετ' ἀλλοιώσεως, αὕτη δ' οὐκ ἐστὶν ἀλλοίωσις. ἀλλὰ μὴν<sup>2</sup> οὐδ' αἱ<sup>2</sup> τοῦ νοητοῦ μέρους ἔξεις ἀλλοιώσεις, οὐδ' ἐστὶν αὐτῶν γένεσις. πολὺ γὰρ μάλιστα τὸ ἐπιστήμον ἐν τῷ πρὸς τί πῶς ἔχειν λέγομεν. ἔτι δὲ καὶ φανερόν ἐστι οὐκ ἐστὶν αὐτῶν γένεσις. τὸ γὰρ κατὰ δύναμιν ἐπιστήμον οὐδὲν αὐτὸ κινηθὲν ἀλλὰ τῷ ἄλλο ὑπάρξει γίνεσθαι ἐπιστήμον. ὅταν γὰρ γένηται τὸ κατὰ μέρος, ἐπιστάται πῶς τῇ καθόλου τὸ ἐν μέρει. πάλιν δὲ τῆς χρήσεως καὶ τῆς ἐνεργείας οὐκ ἐστὶ γένεσις, εἰ μὴ τις καὶ τῆς ἀναβλέψεως καὶ τῆς ἀφῆς οἴεται γένεσιν εἶναι, καὶ τὸ ἐνεργεῖν ὅμοιον τούτοις. ἢ δ' ἐξ ἀρχῆς λήψις τῆς ἐπιστήμης γένεσις οὐκ ἐστὶν οὐδ' ἀλλοίωσις· τῷ<sup>3</sup> γὰρ ἡρεμῆσαι καὶ στήναι τὴν διανοίαν ἐπίστασθαι καὶ φρονεῖν λεγόμεθα, εἰς δὲ τὸ ἡρεμεῖν οὐκ ἐστὶ γένεσις· ὅλως γὰρ οὐδεμιᾶς μεταβολῆς, καθάπερ εἴρηται πρότερον. ἔτι δ' ὥσπερ ὅταν ἐκ τοῦ μεθύειν ἢ καθεύδειν ἢ νοσεῖν εἰς τὰναντία μεταστῇ τις, οὐ φαμέν ἐπιστήμονα γεγενῆσθαι πάλιν, καίτοι ἀδύνατος<sup>4</sup> ἦν<sup>5</sup> τῇ ἐπιστήμῃ χρῆσθαι πρότερον, οὕτως<sup>6</sup> οὐδ' ὅταν ἐξ ἀρχῆς λαμβάνῃ τὴν ἔξιν· τῷ γὰρ καθίστασθαι τὴν ψυχὴν ἐκ τῆς φυσικῆς<sup>7</sup> ἀρετῆς φρόνιμόν τι γίνεται<sup>8</sup> καὶ ἐπιστήμον. διὸ καὶ τὰ παῖδια οὔτε μαυθάνειν δύνανται οὔτε κατὰ τὰς αἰσθήσεις ὁμοίως κρίνειν τοῖς πρεσ-<sup>248a</sup>βυτέροις· πολλὴ γὰρ ἡ παραχῇ καὶ ἡ κίνησις. καθίσταται δὲ καὶ ἡρεμίζει πρὸς ἕνα δ' ὑπ' ἄλλων, ἐν ἀμφοτέροις δὲ ἀλλοιουμένων τινῶν τῶν ἐν σώματι καθάπερ ἐπὶ τῆς χρήσεως καὶ τῆς ἐνεργείας, ὅταν νήφων γένηται καὶ ἐγερθῇ. φανερόν οὖν ἐκ τῶν εἰρημένων ἐστι τὸ ἀλλοιοῦσθαι καὶ ἡ ἀλλοίωσις ἐν τε τοῖς αἰσθητοῖς γίνεσθαι καὶ ἡ ἐν τῷ αἰσθητικῷ μορίῳ τῆς ψυχῆς, ἐν ἄλλῳ δ' οὐδεὶν πλην κατὰ συμβεβηκός.

4. Ἀπορήσειε δ' ἂν τις πότερόν ἐστι κίνησις πᾶσα πάσῃ συμβλητῇ ἢ οὐ, εἰ δὴ ἐστὶ πᾶσα συμβλητῇ καὶ ὁμοταχὲς<sup>9</sup> τὸ ἐν ἴσῳ χρόνῳ ἴσον κινούμενον, ἔσται περιφερὴς τις εὐθείᾳ ἴση, καὶ μελίζων δὴ<sup>10</sup> καὶ ἐλάττων. ἔτι ἀλλοίωσις καὶ φορά τις ἴση, ὅταν ἐν ἴσῳ χρόνῳ τὸ μὲν ἀλλοιωθῇ τὸ δ' ἐνεχθῇ, ἔσται ἴσον<sup>11</sup> πάθος μήκει<sup>11</sup> ὥστ' οὐκ ἐστὶν ἀλλοίωσις φορᾶ ἴση οὐδ' ἐλάττων. ὥστ' οὐ πᾶσα συμβλητῇ. ἐπὶ δὲ τοῦ κύκλου καὶ τῆς εὐθείας πῶς συμβήσεται; ἄτοπον

<sup>1</sup> ἔτι BCD.      <sup>2</sup> οὐδὲ τοῦ BCD.      <sup>3</sup> τὸ BC.      <sup>4</sup> ἀδύνατον B.      <sup>5</sup> ἢ D.      <sup>6</sup> ὅταν BCD.      <sup>7</sup> ἡθικῆς BC.      <sup>8</sup> γένηται B.      <sup>9</sup> ὁμοταχὲς BC.      <sup>10</sup> δὲ BCD.      <sup>11</sup> post haec verba BCD inserunt ἀλλ' ἀδύνατον· ἀλλ' ἀρα ὅταν ἐν ἴσῳ χρόνῳ ἴσον κινηθῇ τότε ἰσοταχὲς ἴσον δὲ οὐκ ἐστὶ πάθος μήκει, necnon A in margine, sed omittit χρόνον.

γὰρ εἰ μὴ ἔστι<sup>1</sup> κύκλῳ ὁμοίως τοῦτο<sup>2</sup> κινεῖσθαι καὶ τοῦτο<sup>2</sup> ἐπὶ τῆς εὐθείας, ἀλλ' εὐθὺς ἀνάγκη ἢ θάπτον ἢ βραδύτερον, ὥσπερ ἂν εἰ τὸ μὲν κάταντες, τὸ δ' ἄναντες. ἔτι δὲ<sup>3</sup> διαφέρει οὐδὲν τῷ λόγῳ εἰ τις φησὶν ἀνάγκην εἶναι θάπτον εὐθὺς ἢ βραδύτερον κινεῖσθαι. ἔσται<sup>4</sup> γὰρ μείζων καὶ ἐλάττω ἢ περιφερὴς τῆς εὐθείας, ὥστε καὶ ἴση. εἰ γὰρ ἐν τῷ Α χρὸνῳ τὸ μὲν τὴν Β διελήλυθε τὸ δὲ  
 248b. τὴν Γ, μείζων ἂν εἴη ἢ Β τῆς Γ. οὕτω γὰρ<sup>5</sup> τὸ θάπτον ἐλέγετο· οὐκοῦν καί, εἰ ἐν ἐλάττω ἴσον, θάπτον· ὥστ' ἔσται τι μέρος τοῦ Α ἐν ᾧ τὸ Β τοῦ κύκλου τὸ ἴσον δίσει, καί<sup>6</sup> τὸ Γ ἐν ὅλῳ τῷ Α τὴν Γ. ἀλλὰ μὴν εἰ ἔστι συμβλητά, συμβαίνει τὸ ἄρτι ῥηθέν, ἴσην εἶναι εὐθείαν κύκλῳ. ἀλλ' οὐ συμβλητά, οὐδ' ἄρα αἱ κινήσεις. ἀλλ' ὅσα μὴ συνώνυμα ἅπαντα ἀσύμβλητα· οἷον διὰ τί οὐ συμβλητόν, πότερον δξύτερον τὸ γράφιον ἢ ὁ οἶνος ἢ ὁ νῆτη; <sup>7</sup> ὅτι γὰρ ὁμώνυμα οὐ συμβλητά· ἀλλ' ἡ νῆτη τῇ<sup>7</sup> παρανήτῃ συμβλητή, ὅτι ταῦτ' σημαίνει τὸ δξύ ἐπ' ἀμφοῖν. <sup>8</sup> ἄρ' οὖν<sup>8</sup> οὐ ταῦτ' τὸ ταχὺ ἐνταῦθα ἀκεί; πολλὸν δ' ἔτι ἦττον ἐν ἀλλοιώσει καὶ φορᾷ. ἡ πρῶτον μὲν τοῦτο οὐκ ἀληθὲς ὥς εἰ μὴ ὁμώνυμα συμβλητά. τὸ γὰρ πολλὸν ταῦτ' σημαίνει ἐν ὕδατι καὶ ἀέρι, καὶ οὐ συμβλητά, εἰ δὲ μή, τό γε διπλάσιον τὸ αὐτό, δύο γὰρ πρὸς ἐν καὶ οὐ συμβλητά. ἡ καὶ ἐπὶ τούτων ὁ αὐτὸς λόγος· καὶ γὰρ τὸ πολλὸν ὁμώνυμον. ἀλλ' ἐνίων καὶ οἱ λόγοι ὁμώνυμοι, οἷον <sup>9</sup> εἰ λέγοι τις<sup>9</sup> πολλὸν<sup>10</sup> τοσοῦτον καὶ ἔτι καὶ<sup>11</sup> τὸ διπλάσιον τόσον· ἀλλὰ<sup>12</sup> τοσοῦτον καὶ τὸ ἴσον ὁμώνυμον, καὶ τὸ ἐν δὲ<sup>13</sup> εἰ<sup>14</sup> εὐθὺς ἔτυχεν, ὁμώνυμον. εἰ δὲ τοῦτο, καὶ τὰ δύο, ἐπεὶ διὰ τί τὰ μὲν συμβλητὰ τὰ δ' οὐ, εἴπερ ἦν μία φύσις; ἢ ὅτι ἐν ἄλλῳ πρώτῳ δεκτικῷ· ὁ μὲν οὖν ἵππος καὶ<sup>15</sup> ὁ κύων συμβλητά<sup>15</sup>, πότερον λευκότερον· ἐν ᾧ γὰρ πρώτῳ ταυτό<sup>16</sup>, ἢ ἐπιφάνεια· καὶ κατὰ τὸ μέγεθος ὡσαύτως. ὕδωρ δὲ καὶ φωνὴ οὐ· ἐν ἄλλῳ γάρ. ἡ δὴλον  
 249a. ὅτι<sup>17</sup> ἔσται οὕτω γε πάντα ἐν ποιεῖν, ἄλλῳ δὲ ἕκαστον φάσκειν εἶναι, καὶ ἔσται ταῦτόν ἴσον καὶ γλυκὺ καὶ<sup>18</sup> λευκὸν ἐν<sup>18</sup> ἄλλῳ. ἔτι δεκτικὸν οὐ τὸ τυχόν<sup>19</sup> οὐ δεκτικόν ἔστιν<sup>19</sup> ἀλλ' ἐνὸς τὸ πρῶτον. ἀλλ' ἄρα οὐ μόνον δεῖ τὰ συμβλητὰ μὴ ὁμώνυμα εἶναι ἀλλὰ καὶ μὴ ἔχειν διαφορὰν μήτε ὁ μήτε ἐν ᾧ; λέγω δὲ οἷον χρῶμα<sup>20</sup> . . . . τισται μάλλον μὴ κατὰ τι χρῶμα<sup>21</sup>, ἀλλὰ κατὰ τὸ λευκόν. οὕτω

<sup>1</sup> om. BCD. <sup>2</sup> τουτὶ D. <sup>3</sup> οὐδὲ BC. <sup>4</sup> ἔστω BCD. <sup>5</sup> γὰρ καὶ D.  
<sup>6</sup> om. B. <sup>7</sup> om. B. <sup>8</sup> οὐκοῦν D. <sup>9</sup> εἰ λέγοι τις ὅτι CD et A in margine, B omittit τις.  
<sup>10</sup> πολλὸν τὸ BCD. <sup>11</sup> om. BCD. <sup>12</sup> ἀλλὰ τὸ BCD. <sup>13</sup> om. B. <sup>14</sup> om. D.  
<sup>15</sup> post haec verba B et C inserunt ἡ καὶ ἐπὶ τούτων ὁ αὐτὸς λόγος, καὶ γὰρ τὸ πολλὸν τὸ τοσοῦτον καὶ ἔτι καὶ τὸ διπλάσιον τόσον· ἀλλὰ τὸ τοσοῦτον καὶ τὸ ἴσον ὁμώνυμον, καὶ τὸ ἐν δὲ εἰ εὐθὺς ἔτυχεν ὁμώνυμον. εἰ δὲ τοῦτο καὶ τὰ δύο ἐπεὶ διὰ τί τὰ μὲν συμβλητὰ τὰ δ' οὐ, εἴπερ ἦν μία φύσις; ἢ ὅτι ἐν ἄλλῳ πρώτῳ δεκτικῷ; ὁ μὲν οὖν ἵππος καὶ ὁ κύων συμβλητά. <sup>16</sup> ταυτόν BCD ut saepe alias.  
<sup>17</sup> ὅτι οὐκ D. <sup>18</sup> λευκὸν ἀλλ' ἐν D. <sup>19</sup> om. D. <sup>20</sup> BCD inserunt ἔχει διαίρεσιν· τοιγαροῦν οὐ συμβλητὸν κατὰ τοῦτο, οἷον πότερον κεχρωμάτισται, necnon A in margine. <sup>21</sup> Post haec D inserit ἀλλ' ἢ χρῶμα.

καὶ περὶ κίνησιν ὁμοταχὲς τὸ ἐν ἴσῳ χρόνῳ κινήθην ἴσον τοσονδὶ τοῦ μήκους· εἰ δὴ τοῦ μήκους ἐν τῷδὲ τὸ μὲν ἡλλοιώθη τὸ δ' ἠνέχθη, ἴση ἄρα αὕτη ἢ ἀλλοίωσις καὶ ὁμοταχὴς τῇ φορᾷ; ἀλλ' ἄτοπον. αἴτιον δ' ὅτι ἡ κίνησις ἔχει εἶδη, ὥστ' εἰ τὰ ἐν ἴσῳ χρόνῳ ἐνεχθέντα ἴσον μήκος ἰσοταχῇ ἔσται, ἴση ἄρα ἢ εὐθεία καὶ ἡ περιφερὴς. πότερον οὖν αἴτιον, ὅτι ἔστιν ἡ φορὰ γένος, ἢ ὅτι ἡ γραμμὴ γένος; ὁ μὲν<sup>1</sup> χρόνος αὐτὸς ἀεὶ ἄτομος τῷ εἶδει. ἡ ἅμα ἀκείνα εἶδει διαφέρει· καὶ γὰρ ἡ φορὰ εἶδη ἔχει ἂν ἐκείνο<sup>2</sup> ἔχη εἶδη ἐφ' οὗ κινεῖται. ὅτε δ' ἐν ᾧ οὐ ἀλλὰ τοῖς σχήμασιν ἢ φορὰ ἄλλη, ὥστε τὰ ἐν ἴσῳ ταῦτ' ὁ μέγεθος κινούμενα<sup>3</sup> τὸ αὐτὸ δὲ τὸ ἀδιάφορον<sup>4</sup> εἶδει. ὥστε τοῦτο σκεπτέον, τίς διαφορὰ κινήσεως. καὶ σημαίνει<sup>5</sup> ὁ λόγος οὗτος ὅτι τὸ γένος οὐχ ἐν τι, ἀλλὰ παρὰ τοῦτο λαμβάνει πολλά, εἰσὶ δὲ τῶν ὁμωνυμιῶν αἱ μὲν πολλὴν ἀπέχουσαι <sup>6</sup> αἱ δὲ ἔχουσαι τινα ὁμοιότητα<sup>6</sup>, αἱ δ' ἐγγὺς ἢ γένει ἢ ἀναλογίᾳ, διὰ οὐ δοκοῦσιν ὁμωνυμῆαι εἶναι οὐσαι. πότε οὖν ἕτερον τὸ εἶδος, ἄρα γε ἂν ταῦτ' ἢ <sup>7</sup> ἐν ἄλλῳ ἢ ἂν<sup>7</sup> ἄλλο ὅν ἐν ἄλλῳ καὶ τίς ὅρος; ἡ τῷ κρινοῦμεν ὅτι ταῦτόν τὸ λευκὸν καὶ τὸ γλυκὺ ἢ ἄλλο; ὅτι ἐν ἄλλῳ φαίνεται ἕτερον, ἢ ὅλως οὐ ταυτό; περὶ δὲ δὴ ἀλλοιώσεως πῶς ἰσοταχὴς <sup>8</sup> ἐτέρα ἐτέρα<sup>8</sup>; <sup>9</sup> εἰ δὴ ἔστι<sup>9</sup> τὸ ὑγιαίνεισθαι ἀλλοιοῦσθαι, ἔστι δὲ τὸν μὲν ταχέως τὸν δὲ βραδέως λαθῆναι καὶ ἅμα τινάς<sup>10</sup>, ὥστ' ἔσται ἀλλοιώσις ἰσοταχὴς· ἐν ἴσῳ γὰρ χρόνῳ ἡλλοιώθη. ἀλλὰ τί ἡλλοιώθη; τὸ γὰρ 249b. ἴσον οὐκέτι ἔστιν ἐνταῦθα λεγόμενον, ἀλλ' ὥς ἐν τῷ ποσῷ ἰσότης, ἐνταῦθα ὁμοιότης. ἀλλ' ἔστω τὸ<sup>11</sup> τὸ αὐτὸ μεταβάλλειν ἐν ἴσῳ χρόνῳ ἰσοταχές. πότερον οὖν ἐν ᾧ τὸ πάθος ἢ τὸ πάθος δεῖ συμβάλλειν, ἐνταῦθα μὲν δὴ ὅτι ἡ ὑγίεια ἢ αὕτη ἔστι λαβεῖν ὅτι οὔτε μάλλον οὔτε ἦττον ἀλλ' ὁμοίως ὑπάρχει. ἐὰν δὲ τὸ πάθος<sup>12</sup> ἢ οἷον ἀλλοιοῦνται τὸ λευκαίνόμενον καὶ τὸ ὑγιαίνόμενον, τούτοις οὐδὲν τὸ αὐτὸ οὐδ' ἴσον οὐδ' ὅμοιον, ἢ ἥδη<sup>13</sup> ταῦτα εἶδη ποιεῖ ἀλλοιώσεως<sup>14</sup> καὶ πόσα φορᾶς. εἰ μὲν οὖν τὰ κινούμενα εἶδει διαφέρει, ὧν εἰσὶν αἱ κινήσεις καθ' αὐτὰ <sup>15</sup> καὶ μὴ κατὰ<sup>15</sup> συμβεβηκός, καὶ αἱ κινήσεις εἶδει διοίσουσιν· εἰ δὲ γένει, γένει, εἰ δ' ἀριθμῷ, ἀριθμῷ. ἀλλὰ δὴ πότερον εἰς τὸ πάθος δεῖ βλέψαι, ἐὰν ἢ τὸ αὐτὸ ἢ ὅμοιον, εἰ<sup>16</sup> ἰσοταχεῖς αἱ ἀλλοιώσεις, ἢ εἰς τὸ ἀλλοιούμενον, οἷον εἰ τοῦ μὲν τοσονδὲ λελεύκωνται τοῦ δὲ τοσονδὲ, ἢ εἰς ἅμφω καὶ εἰ αὕτη μὲν ἢ ἄλλη τῷ πάθει, εἰ τὸ αὐτό, ἴση δ' ἢ<sup>17</sup> ἄνισος εἰ ἐκείνο ἄνισον. <sup>18</sup> καὶ ἐπὶ<sup>18</sup> γενέσεως δὲ<sup>19</sup> φθορᾶς τὸ αὐτὸ σκεπτέον. πῶς ἰσοταχὴς ἢ γένεσις; εἰ ἐν ἴσῳ

<sup>1</sup> μὲν γὰρ BCD. <sup>2</sup> ἐκείνος D. <sup>3</sup> κινούμενα ἰσοταχῇ D. <sup>4</sup> ἀδιάφορον τῷ D.  
<sup>5</sup> σημαίνει γε D. <sup>6</sup> om. BCD. <sup>7</sup> om. BCD. <sup>8</sup> ἐτέρα ἐτέρας BCD. <sup>9</sup> εἰ δὴ ἔχει B.  
<sup>10</sup> om. BCD. <sup>11</sup> om. BC. <sup>12</sup> πάθος ἄλλο BCD et A in margine.  
<sup>13</sup> εἶδη BCD. <sup>14</sup> BCD ins. καὶ οὐκ ἔστι μία, ὥσπερ οὐδ' ἡ φορὰ. ὥστε λεπτέον πόσα εἶδη ἀλλοιώσεως inserunt et A in margine. <sup>15</sup> om. B. <sup>16</sup> ἢ BCD. <sup>17</sup> om. BC. <sup>18</sup> περὶ BC.  
<sup>19</sup> καὶ inserunt BCD.

χρόνῳ τὸ αὐτὸ καὶ ἄτομον, οἷον ἄνθρωπος ἀλλὰ μὴ ζῶον· θάπτων δὲ<sup>1</sup> εἰ ἐν ἴσῳ ἕτερον· οὐ γὰρ ἔχομέν τινα δύο, ἐν οἷς ἡ ἑτερότης ὡς<sup>2</sup> ἡ ἀνομοιότης. καὶ<sup>3</sup> ἔστιν ἀριθμὸς ἡ οὐσία, πλείον<sup>4</sup> καὶ ἐλάττων ἀριθμὸς ὁμοειδής, ἀλλ' ἀνώνυμον τὸ κοινὸν καὶ τὸ ἐκάτερον<sup>5</sup> ὥσπερ τὸ πλείον<sup>6</sup> πάθος ἢ τὸ ὑπερέχον μάλλον, τὸ δὲ ποσὸν μεῖζον.

5. Ἐπεὶ δὲ τὸ κινεῖν κινεῖ ἀεὶ τι καὶ ἐν τινι καὶ μέχρι του. ἴλέγω δὲ τὸ μὲν ἐν τινι, ὅτι ἐν χρόνῳ, τὸ δὲ μέχρι του<sup>7</sup> ὅτι ποσόν τι μήκος· ἀεὶ γὰρ ἕμα κινεῖ καὶ κεκίνηκεν ὥστε ποσόν τι ἔσται ὃ ἐκινήθη καὶ ἐν ποσῷ. εἰ δὲ<sup>8</sup> τὸ μὲν 250 a. A τὸ κινεῖν, τὸ δὲ B τὸ κινούμενον, ὅσον δὲ κεκίνηται μήκος τὸ Γ, ἐν ὅσῳ δὲ ὁ χρόνος ἐφ' οὗ τὸ Δ· ἐν δὲ τῷ ἴσῳ χρόνῳ ἡ ἴση δύναμις, ἡ ἐφ' οὗ A, τὸ μὲν<sup>9</sup> ἥμισυ τοῦ B βάρους τὸ Z διπλασίαν<sup>10</sup> τῆς Γ τοῦ μήκους κινήσει. τὴν δὲ<sup>11</sup> τοῦ Γ ἡ αὐτὴ ἐν τῷ ἥμισυ τοῦ Δ χρόνου τῷ H. οὕτω γὰρ ἀνάλογον ἔσται, εἰ ἡ αὐτὴ δύναμις ἡ A τὸ αὐτὸ τὸ B ἐν τῷδε τῷ χρόνῳ τῷ Δ τοσήνδε κινεῖ τὴν Γ καὶ τὴν ἡμίσειαν τῆς Γ ἐν τῷ ἥμισυ τοῦ Δ χρόνου<sup>12</sup>. καὶ ἡ ἡμίσεια ἰσχύς τῆς A τὸ ἥμισυ κινήσει τοῦ B βάρους τὸ Z ἥμισυ<sup>13</sup>. ὁμοίως δὲ ἔχουσι καὶ ἀνάλογον ἡ ἰσχύς πρὸς τὸ βάρος ὡς ἡ A πρὸς τὸ B, ἡ E πρὸς τὸ Z, ὥστε ἴσον ἐν ἴσῳ χρόνῳ κινήσουσι. καὶ εἰ τὸ E τὸ Z κινεῖ ἐν τῷ Δ χρόνῳ<sup>14</sup> τὴν Γ τὸ μήκος, οὐκ ἀνάγκη ἐν ἴσῳ χρόνῳ, τὸ ἐφ' οὗ τὸ B<sup>15</sup> τὸ διπλάσιον τοῦ Z βάρους κινεῖν τὴν ἡμίσειαν τῆς Γ. Εἰ δὲ<sup>16</sup> τὸ A δύναμις<sup>17</sup> τὴν τὸ B κινήσει<sup>17</sup> ἐν τῷ Δ χρόνῳ ὅσην τὸ Γ, τὸ ἥμισυ τοῦ A ἐφ' οὗ E τὴν τὸ B οὐ κινήσει ἐν τῷ χρόνῳ ἐφ' οὗ Δ, οὐδ' ἐν τινι τοῦ Δ τῆς Γ, ἀνάλογον περὶ<sup>18</sup> τὴν ὅλην Γ ὡς τὸ A πρὸς τὸ E. ὅλως γὰρ εἰ ἔτυχεν οὐ κινήσει οὐδέν· οὐ<sup>19</sup> γάρ, εἰ<sup>20</sup> ὅλη ἰσχύς τοσήνδε ἐκίνησεν, ἡ ἡμίσεια<sup>21</sup> κινήσει οὔτε ποσὴν οὔτ' ἐν ὁποσσοῦν· εἰς γὰρ ἂν κινολή τὸ πλοῖον εἴπερ ἡ τῶν νεολκῶν τέμνεται<sup>22</sup> ἰσχύς εἰς<sup>23</sup> τὸν ἀριθμὸν καὶ τὸ μήκος ὃ πάντες ἐκίνησαν. καὶ διὰ τοῦτο<sup>24</sup> Ζήνωνος λόγος οὐκ ἀληθὴς ὡς ψοφεῖ τῆς κέγχρου ὅτι οὐν μέρος. οὐδὲν γὰρ κωλύει μὴ κινεῖν τὸν ἀέρα ἐν μηδενὶ χρόνῳ τοῦτον ὃν ἐκίνησε πεσὼν ὃ ὅλος μέδιμνος·<sup>25</sup> οὐδὲ δὲ<sup>25</sup> τοσοῦτον μόριον, ὅσον ἂν κινήσειε τοῦ ὅλου εἰ εἴη καθ' αὐτό, τοῦτο οὐ κινεῖ. οὐδὲ γὰρ οὐδέν ἐστιν ἀλλ' ἡ δυνάμει ἐν τῷ ὅλῳ. εἰ δὲ τὰ δύο καὶ ἐκάτερον τῶνδε ἐκάτερον κινεῖ τοσόνδε ἐν τοσῷδε<sup>26</sup>, καὶ συντιθέμεναι αἱ δυνάμεις τὸ σύνθετον ἐκ τῶν μερῶν<sup>27</sup> τὸ ἴσον κινήσουσι μήκος καὶ ἐν ἴσῳ χρόνῳ· ἀνάλογον γάρ. ἄρ' οὖν οὕτω καὶ ἐπ' ἀλλοιώσεως καὶ ἐπ' αὐξή-

<sup>1</sup> δὲ καὶ BCD. <sup>2</sup> καὶ D. <sup>3</sup> καὶ εἰ BCD. <sup>4</sup> ὁ πλείων D. <sup>5</sup> ἕτερον BD. <sup>6</sup> om. D. <sup>7</sup> om. BC. <sup>8</sup> δὲ D. <sup>9</sup> μὲν οὖν BCD. <sup>10</sup> διπλάσιον D. <sup>11</sup> δὲ ἡμίσειαν BCD. <sup>12</sup> χρόνῳ C. <sup>13</sup> om. BCD. <sup>14</sup> om. D. <sup>15</sup> E BC. <sup>16</sup> δὲ ἡ BCD. <sup>17</sup> τὴν B κινήσει BC, τὴν B κίνησιν D. <sup>18</sup> πρὸς CD. <sup>19</sup> εἰ D. <sup>20</sup> ἡ BCD. <sup>21</sup> ἡμίσεια οὐ D. <sup>22</sup> τέμνεται D. <sup>23</sup> εἰς τε BCD. <sup>24</sup> τοῦτο ὁ BCD. <sup>25</sup> οὐδὲ δεῖ δὲ D. <sup>26</sup> τῷδε D. <sup>27</sup> βαρῶν BCD.

σεως; τί μὲν γὰρ τὸ αὐξον, τί δὲ τὸ αὐξανόμενον, ἐν ποσῷ δὲ χρόνῳ καὶ ποσὸν τὸ μὲν αὖξει τὸ δ' αὐξάνεται. καὶ τὸ ἀλλοιοῦν καὶ ἀλλοιούμενον ὡσαύτως τί καὶ ποσὸν κατὰ τὸ μάλλον καὶ τὸ ἥττον ἡλλοίωται καὶ ἐν ποσῷ χρόνῳ, ἐν διπλασίῳ διπλάσιον καὶ τὸ διπλάσιον ἐν διπλασίῳ, καὶ τὸ ἥμισυ ἐν ἥμισυ χρόνῳ ἢ ἐν ἥμισυ ἥμισυ· ἢ ἐν ἴσῳ διπλάσιον. εἰ δὲ τὸ ἀλλοιοῦν ἢ τὸ<sup>1</sup> αὐξον τοσόνδε ἐν τοσῷδε ἢ αὖξει ἢ ἀλλοιοῖ, οὐκ ἀνάγκη καὶ τὸ ἥμισυ ἐν ἥμισυ καὶ ἐν ἥμισυ τὸ ἥμισυ, ἀλλ' οὐδὲν εἰ ἔτυχεν ἀλλοιώσει ἢ αὐξήσει ὥσπερ καὶ ἐπὶ τοῦ βάρους.

<sup>1</sup> om. C.

# Anecdota Oxoniensia.

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